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Studies in Genesis

(Leaflet 13)

THE BEGINNING OF NATIONS

Genesis 9:18—11:9

In our Scripture lesson today we have one of the most important documents in all the history of the world; for this is the only record in the world that tells "how" and "why" the "nations were divided in the earth after the flood." It tells of the beginning of many languages and many nations.

We know it is a true record because it was inspired by the Holy Spirit, as He guided Moses to write it. Moreover, archaeology and secular history of the nations have silenced the critics who would doubt the facts of the sacred record.

Following immediately after God's covenant with Noah, we read:

"And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan" (9:18).

Here and in verse 22 Ham is mentioned in connection with his son, upon whom the curse of a great sin fell.

"These are the three sons of Noah: and of them was the whole earth overspread" (9:19).

Again, at the close of chapter ten we read:

"These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood" (10:32).

How, then, were the nations divided? According to the sons of Noah. The record of this division is found in chapter ten. And why "were the nations divided in the earth after the flood"? The Holy Spirit goes back, in chapter eleven, to give us the answer. It is a sad story of man's rebellion against God in building the tower of Babel.

But even before this rebellion took place, while "the whole earth was" yet "of one language, and of one speech" (11:1), Noah uttered a remarkable prophecy that has found its fulfillment in the history of the nations. This prophecy concerning his sons, by whom "the whole earth" was "overspread," was spoken following Noah's sin in failing to govern himself. Let us read the story just here.

NOAH'S SIN AND HAM'S DEPRAVITY

In Gen. 9:20-24 we have the sad picture. To Noah and his sons God had entrusted human government; yet Noah did not govern himself. This man, who had been so wonderfully blessed of God, fell into unspeakable sin.

"And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent."

Then you remember that Ham, one of his sons, sinned against him, mocking at his father's sin; and the curse fell upon Canaan, Ham's son.

Even though the earth had been cleansed by the flood; even though man had been given a new beginning; yet man was still sinful. It is ever so. Since the fall of Adam, the human heart has been "deceitful above all things, and desperately wicked" (Jer. 17:9). And only God can cleanse it from the defilement of sin.

It is of no use for us to try to "turn over a new leaf." Man has tried it. God has let man try it. In the Garden of Eden Adam had everything that he could possibly need. One thing was forbidden, and that one thing was his downfall. From there on God gave to man a conscience; yet man disobeyed his conscience and became so sinful that God just wiped out the human race, except for one clean family. And we are going to see later that the earth became so bad again that God took out of the earth one man to make still a new start in Abraham. From Abraham came a nation, which God took out from among the nations in the world. The world had become so bad that God took this one people,

Israel, and gave them a land to themselves. He gave them also His law. But again man failed.

Man in innocence failed God; and again under conscience; and yet again under law. In all this what was God proving to man? That man is without excuse, and that sinful man needs a Saviour.

My friend, you have sin that must be washed away, and there is a fountain opened for sin and uncleanness. You can not work your way to heaven, but there is One who can take you in His power. He can take you to heaven by His divine strength and divine power. His name is Jesus; and the fountain of cleansing was opened at Calvary's Cross.

Adam and Noah and Israel failed God. But Adam and Noah and every believer in Israel, trusting in the atoning blood of the coming Redeemer, went to heaven "by faith" in His cleansing power. That is the story of all Old Testament history—man's failure and God's promised redemption. That is the story also of the New Testament—man's failure and God's gift of salvation in the coming of the long promised Redeemer.

Some tell us that Noah's act of shame, as indicated by the Hebrew word for "uncovered," was "deliberate . . . and not a mere effect of drunkenness. The sins of intemperance and impurity are twin sisters." Certainly Ham's depraved act was deliberate, even as his brothers, Shem and Japheth, had no part in his wickedness, but sought to stop Ham's sin.

NOAH'S PROPHECY FULFILLED IN THE HISTORY OF THE NATIONS

1. *The Curse upon Canaan.* In verses 24, 25 we read the prophecy that has come to pass concerning Canaan:

"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren."

It has been suggested that the words "younger son" in the passage we have just read may refer to Canaan; and

that this son of Ham may have shared in his father's guilt. Certainly the Canaanites, as well as other Hamitic nations, became steeped in sexual profligacy. And we must remember that the curse upon Canaan was a *prophetic* utterance. God knew the utter depravity into which the Canaanites would sink; and possibly, even before Noah spoke these words of condemnation, Canaan had already shown evil tendencies and practices. Possibly, as we have seen, he had shared in Ham's sin. We must remember that it is God who prophesies, speaking through human instruments; for He knows the end from the beginning.

Sodom and Gomorrah are examples of the gross sin into which the Canaanites later fell. And God's repeated warnings to Israel through Moses, to abstain from the unspeakable evils of the land, tell the sad story of the fruition of Ham's sin. Read Lev. 18:1-25 to see one of these many warnings to Israel against such defilement. The passage describes such gross immorality that we should not like to discuss it—so debased had the people become. Then it closes with these solemn words:

"Defile not ye yourselves in any of these things: for in all these the nations (Canaanites) are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants."

Thus we see the historical, literal fulfillment of Noah's God-given prophecy concerning this son of Ham. But not only did the Canaanites prove to be morally and spiritually depraved and degraded. Not only was their immorality accompanied by the worst forms of idolatry. But they also became "abject slaves," servants of the descendants of Shem and Japheth.

In Joshua 9:23-27 we read of how the Gibeonites—Canaanites—became "hewers of wood and drawers of water" for Israel—"cursed . . . bondmen" (verse 23). Read the entire chapter to see how these Gibeonites, afraid of Israel, deceitfully made a league with God's people, securing a promise from Joshua that their lives would be spared. They had sent to Joshua ambassadors wearing old, worn garments,

carrying "dry and mouldy" bread, pretending that they had come from a far country, to make a league with Israel. Hence their bondage to God's people in the days of Joshua, even as Noah had prophesied many, many years earlier.

"And it came to pass, when Israel was strong, that they put the Canaanite to tribute, and did not utterly drive them out" (Judges 1:28).

This was still further fulfillment of Noah's prophecy. And yet again, in I Kings 9:20, 21, we read that those of the nations of the Canaanites "that were left . . . in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service."

And yet again, certain historians tell us that, when Israel took the land, some of the Canaanites "fled away into Africa." Surely this curse upon Canaan gives us the only true account of the origin of the Negro race, "a servant of servants." (For a more detailed discussion of this subject, see our series of radio messages, "Bible Questions Explained," pages 72-80.)

We need to remember, however, two important facts in this connection: (1) Not all the sons of Ham were under this curse; only Canaan was to be "a servant of servants"; and (2) salvation by faith in the coming Redeemer was offered to "all the families of the earth," even as God said repeatedly to Abraham, Isaac, and Jacob. And even to this day, some of the most devoted saints of God are members of the Negro race.

Noah's sin gives warning to all men everywhere that humanity is weak and sinful. It reminds us of the warning our Lord gave to Peter, James and John in the Garden of Gethsemane. He knew that they loved Him; yet they slept while He prayed. Finding them asleep more than once, He said unto them:

"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

And Ham's depraved act and its consequences remind us yet again of the eternal truth of these searching words:

"Whatsoever a man soweth, that shall he also reap"
(Gal. 6:7).

All history, from the time of Noah, has been but the fulfillment of the God-given prophecy, spoken by Noah concerning his sons, even as we have seen in the curse upon Canaan.

2. *Special Blessing Promised to Shem.* And history has surely verified the inspired prophecy concerning the children of Shem; for through this son of Noah Abraham came. Abraham was the father of the nation of Israel. And the nation of Israel gave to the world Christ "according to the flesh" and the Bible, which is the Word of God.

Let us read this prophecy concerning Shem in the Revised Version:

"Blessed be Jehovah, the God of Shem;
And let Canaan be his servant."

In our study of chapter ten today, we shall see that Shem was "the father of all the children of Eber"; i.e., the Hebrews (10:21); and in Gen. 11:10-32 we shall see the genealogy of Abraham, through Shem.

The prophecy of Gen. 9:26, "Blessed be Jehovah, the God of Shem," sounds a note of praise to God; but it does more than that; it predicts that Shem will put his trust in Jehovah. Then follow the words which we have already considered, ". . . and Canaan shall be his servant."

3. *Material and Spiritual Blessing Promised to Japheth.* Three predictions are made in verse 27 concerning Japheth: (1) "God shall enlarge Japheth"; (2) "and he shall dwell in the tents of Shem"; (3) "and Canaan shall be his servant."

"Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfillment" of this declaration (Dr. Scofield). The sons of Japheth settled largely in Europe, and in parts of Asia. And in a very literal sense they have been "enlarged"

materially, educationally, and culturally. And Canaan has been Japheth's servant.

But let us note the highly significant prophecy of these words: Japheth "shall dwell in the tents of Shem." The God of Israel is also the God of the Gentiles. Through the house of David, from the tribe of Judah, of the nation of Israel, the Lord Jesus came. But thank God!

He "is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him. . . To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:34, 35, 43).

My Gentile friend, we are dwelling "in the tents of Shem." How we should love God's people, Israel; for they gave us our Saviour and our Bible! "Salvation is of the Jews" (John 4:22). "Unto them were committed the oracles of God," even the sacred Scriptures. (See Rom. 3:2.) And dwelling "in the tents of Shem," we share the blessings from "the God of Shem."

"And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died" (9:28, 29).

Thus the Scriptures conclude the story of the life of one of the greatest men who ever lived. If man had written the record, he would doubtless have omitted the sad account of Noah's sin. But God tells the whole story. This is one of the marks of inspiration. God states facts as they are, showing how dependent sinful man is upon His matchless grace. There was forgiveness for Noah, because Noah had put his faith in the promised Redeemer. And there is forgiveness for you and me, my Christian friend. We may thank God that He has recorded the failures of His saints of old; for it gives us new courage to know that, though we stumble and fall, yet His forgiving love is our portion, even as it was for Noah and David and other redeemed souls who also stumbled and fell.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

And He has promised to remember our sins no more forever! (Heb. 10:17).

HOW THE NATIONS WERE DIVIDED

Early in this lesson we saw that, according to the sons of Noah, "were the nations divided in the earth after the flood" (10:32). Chapter ten goes into much detail to explain how God gave to these children and their succeeding generations certain portions of the earth for their habitation.

To the casual reader the chapter holds little of interest; to him it is just a list of strange names. But to the careful student of languages and nations it is the most important document of its kind in all the world.

For our purpose here we shall not attempt an analytical discussion of where these descendants of Noah settled. Rawlinson's "Origin of the Nations" gives such a study. And this author states plainly that "the Christian may with confidence defy his adversaries to point out any erroneous or impossible statement in the entire (10th) chapter, from its commencement to its close." (From "Christian Workers' Commentary," by Dr. James M. Gray.)

Many of us have the Scofield Reference Bible, which gives an excellent summary of how the nations of history, as we know them, came from the early descendants of Noah. A careful comparison of the names of the tenth chapter of Genesis with Dr. Scofield's footnotes, and with the first map in the back of this reference Bible, will give us much helpful information on this subject of how the nations "were divided in the earth after the flood."

But for those who may not have the Scofield Reference Bible, we summarize briefly here some of the enlightening facts recorded for us in this valuable edition of the Word of God, together with other information on this subject.

1. *The Sons of Japheth.* Broadly speaking, the sons of Japheth settled to the north and northwest of the land of

Canaan and Mesopotamia, "the cradle of civilization," though some of this family went east, into Asia. Accordingly, the nations of Europe, "the Hindus and doubtless the Mongolians" came from Japheth (Dr. Gray).

And just here Dr. Scofield's note on Gen. 10:2 is particularly helpful:

Gomer, of the sons of Japheth, was the "progenitor of the ancient Cimerians and Cimbri, from whom are descended the Celtic family."

"From Magog are descended the ancient Scythians, or Tartars, whose descendants predominate in modern Russia."

Madai was the "progenitor of the ancient Medes."

Javan was the "progenitor of those who people Greece, Syria," and kindred countries.

"Tubal's descendants peopled the region south of the Black Sea, from whence they spread north and south. It is probable that Tobolsk perpetuates the tribal name. A branch of this race peopled Spain."

Meshech was "progenitor of a race mentioned in connection with Tubal, Magog, and other northern nations. Broadly speaking, Russia, excluding the conquests of Peter the Great and his successors, is the modern land of Magog, Tubal, and Meshech."

Tiras was "progenitor of the Thracians," who settled in what we call today the Balkan peninsula.

Gen. 10:5 summarizes the settlement of the sons of Japheth, saying:

"By these were the isles (or 'coasts') of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

"Settlement would naturally follow the coasts first." And from there the sons of Japheth spread abroad, "enlarged" in a very real sense.

2. *The Sons of Ham* settled in the land of Canaan, and went south, into Arabia and Africa. Egypt is called "the land of Ham" (Psalms 78:51; 105:23). Cush, a son of Ham

(Gen. 10:6), settled in Ethiopia. And yet Nimrod, a son of Cush, over-stepped his right, "went forth into Assyria" (10:11, Revised Version), and established the first world empire at Babel, later called Babylon. Therefore, Nimrod, in doing this, entered into the land given by God to Shem. That is one reason why he was called "Nimrod," meaning "the rebel."

Comparing Gen. 10:6 with our map, we note that Ham's descendants were to be found as follows: Cush, in Ethiopia; Mizraim, in Egypt; Phut, probably south of Ethiopia; and Canaan, in the land that bore his name—today known as Palestine. This term is derived from "Philistine," the name of a people from the line of Ham who settled in the land of Canaan. (See Gen. 10:14, "Philistim.")

Later, when God called Abram to be the father of the Hebrew nation, He gave to this descendant of Shem the land of Canaan. And still later, because of the wickedness of the Canaanites, God drove them out from before Israel, as we have already seen in our study today.

But there were ten generations from Noah to Abram; and Abram was not born until 292 years after the flood. Add to this the life-time of Abraham and that of his sons, even unto Israel's deliverance from four hundred years' Egyptian bondage; and you will see how many centuries the Canaanites lived in the land that bore their name. It was more than a thousand years from the flood to the death of Moses and Israel's entrance into Canaan under the leadership of Joshua. How patient God was with Canaan's sin!

3. *The Sons of Shem.* Now God placed Abram—and Israel—in this land because it was, and still is, the geographical and political center of the Old World. With Europe to the north and west; with Asia to the north and east; and with Africa to the south and west, the land given to Abraham has ever been a veritable highway of the nations. God put Israel there, in order that they might be a witness to Him in the midst of the inhabited earth.

So to Shem's descendants, the Hebrews, was given this center of the earth. Other children of Shem, such as the

Persians and Assyrians, migrated toward the east. The Arabs today are first cousins of Israel, as it were, also descendants of Shem; for they came from Abraham, through Ishmael, Esau, and kindred families, though not through Isaac, the son of promise. Through Isaac came the Hebrew nation, of course.

We are told that the names listed in the tenth chapter of Genesis, with one or two exceptions, are names of tribes and nations, rather than of individuals.

In this connection, it is of interest to note also, from Gen. 11:10-16, that it was 101 years after the flood before Peleg, the great-great-grandson of Shem, was born, in whose "days was the earth divided" (10:25). In fact, his name "Peleg" means "division," as the footnote of the Revised Version explains.

And how can we be sure of this exact lapse of time? By counting the years, as recorded in 11:10-16. Shem's son, Arphaxad, was born "two years after the flood" (11:10); thirty-five years later Arphaxad "begat Salah"; "Salah lived thirty years, and begat Eber"; "Eber lived four and thirty years, and begat Peleg." Add 2 and 35 and 30 and 34; and you have 101, the number of years that elapsed between the flood and the birth of the child, in whose "days was the earth divided."

How much of human history and God's dealings with man are summarized in these two brief chapters—from Noah even unto Abram! And how skilfully the Holy Spirit has stated for us in a few pointed verses this important document, telling how the nations "were divided in the earth after the flood"!

WHY THE NATIONS WERE DIVIDED

1. *Nimrod, the Rebel.* Having mentioned the fact, in Gen. 10:8-12, that Nimrod, a descendant of Ham, formed the first world empire at Babel, the Holy Spirit goes back, in chapter eleven, to fill in the details. And in so doing, He tells us why the nations were divided, according to the sons of Noah.

"The whole earth was of one language, and of one speech" (11:1).

How wonderful it would be today if all men talked the same language! They did—before the confusion of tongues at Babel. But today, they tell us, the Bible has been translated into more than 1,000 different languages and dialects. And there are yet other tongues, into which the Word of God has not been translated. All this confusion of tongues, the many different languages, came upon man at Babel; for "Babel" means "confusion." It came as the righteous judgment of God upon man's sin. God had to stop man's rebellious defiance of His revealed will.

Now Nimrod, of the line of Ham, was the leader of this rebellion. Let us note several significant facts mentioned in Gen. 10:8-12 concerning him:

(1) He was the son of Cush, of the family of Ham; and Cush was given Ethiopia for his domain (verses 6, 8).

(2) "He began to be a mighty one in the earth" (verse 8).

(3) "He was a mighty hunter before the Lord" (verse 9). As we shall see, these words mean that he sought to turn men away from God—"a mighty hunter" of the souls of men "before the Lord."

(4) "And the beginning of his kingdom was Babel . . . in the land of Shinar" (verse 10). This is the first "kingdom" mentioned in the Bible. And at Babel, as chapter eleven explains, this Nimrod, the king, led a rebellion against God:

"And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there" (11:2, Revised Version).

The verses which follow tell of the city and the tower that they attempted to build. We shall come to the details of this story later.

(5) It was a union of several cities, over which Nimrod ruled, as Gen. 10:10-12 plainly states. Let us read these verses in the Revised Version:

"And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah (the same is the great city)."

We have already seen that, in all this, Nimrod was trespassing upon the territory that was given by the Lord to Shem. Not only so; he was leading an open rebellion against the God of heaven.

But you may ask, "Why do you say that Nimrod was 'a mighty hunter' of *souls* 'before the Lord'?" Turn to Ezekiel 13:18, and you will see a similar statement concerning the false prophets who led Israel into idolatry. Of these God asks, "Will ye hunt the souls of my people?"

Moreover, the words, "a mighty hunter before the Lord" (Gen. 10:9), can be translated "a mighty hunter against the Lord." The expression really is "in the face of the Lord." And we are told that "the Chaldee paraphrase of this passage says, 'Cush begat Nimrod who began to prevail in wickedness, for he slew innocent blood and rebelled against Jehovah.'" (A. W. Pink).

We have already seen that his very name "Nimrod" means "rebel." God had evidently given express commands for the descendants of Noah to be "scattered abroad upon the face of the whole earth" (compare 11:4 with 11:9). But here was a man who defied God, seeking by a union of forces to rebel against Him.

Yet again, Nimrod seems, without doubt, to have started an idolatrous worship at Babel. "In the language of the time 'Babel' meant 'the gate of God,' but afterwards, because of the judgments which God inflicted there, it came to mean 'confusion'" (Pink). Is it any wonder he was called "a mighty hunter" of souls "before the Lord"?

In our radio Bible lessons on the book of Revelation, we went into this subject in some detail, showing how history tells us that Semiramis, the wife of Nimrod, was connected with this idolatrous religion. She claimed that her son, Tammuz, was born without a human father, and was miraculously raised from the dead—Satan's counterfeit! And

throughout the ancient world this mystery religion spread. We read of it today in myths and legends—of the “Queen of Heaven” with the baby in her arms. And this form of idolatry got into Israel, as Jer. 44:16-22 and Ezek. 8:14 plainly state. (See our book of radio messages on Revelation, pages 219-223 for further details on this subject.)

Suffice it to say here that we believe this idolatrous worship, which had its beginning at Babel, will come to its awful doom in the end of this age, as described in the seventeenth and eighteenth chapters of Revelation. There we read that “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,” shall be destroyed by the last world dictator, called the “Beast” in Revelation.

Indeed, Nimrod, of the Hamitic family, which was under the curse, may well be considered as a type of the Antichrist, seeking by a union of godless forces to defy the only true God.

2. *The Tower of Babel.* Let us read again Gen. 11:1-9 for this story of man’s rebellion against the Lord. Verses 3 and 4, in the Revised Version, are as follows:

“And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime (bitumen, R. V., margin) had they for mortar. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.”

At Shinar man began to build, and man is still building, still trying to build high. My friends, the world is not getting any better by putting up high buildings. People are not getting any nearer to God because they are building higher places. A son of the cursed line found himself in Shinar and decided to build a tower that would reach to heaven. Why? In case God flooded the earth again. Was that unbelief? Certainly it was unbelief. God had said that another flood would not come. Man did not believe what God had said in the first place. God had said a flood would

come, and they did not believe God; yet the flood came. Then God said that another flood would not come, and they did not believe God; so they built a tower to get ready for it. That is the unbelief of the world.

At Babel rebellious man said, "Let *us* make *us* a name"—a name in the earth. God had intended that this world should know Him. The most precious thing to you, if you are a Christian, my friend, is that you know His name.

When George Whitfield wrought with Wesley, his friends asked him why he did not found a church as Wesley did. He said, "No; let the name of Whitfield die. Let Christ's name be known." Wesley's name was continued in the church, the Wesleyan Church. I wonder if he would not be ashamed of some of its members? No; there is but one worthy name, the name of Jesus. And God has given us that name to exalt.

God did not let wicked men finish the city and the tower at Babel. In His righteousness He had to judge sin.

"And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down (the plural 'us' denotes the Trinity), and there confound their language, that they may not understand one another's speech" (11:5-7).

Skeptics have scoffed at this story, but we know it is true. And they have no satisfactory explanation for the beginning of many languages in the earth today. Moreover, archaeology has unearthed the ruins of what scholars believe to be that old tower of Babel. Yet how thankful we are for the God-given faith to believe what He has written, just because we know He is the Author of the record!

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because

the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (11:8, 9).

And this is the divine record of the beginning of nations in the world—"how" and "why" they were "divided in the earth after the flood." It marks the end of another dispensation of God with man, another testing, another failure, another righteous judgment upon sin. It marks the end of God's testing the sons of Noah by entrusting them with human government under a united people, with "one language" and "one speech."

And the next thing we read, even in this eleventh chapter of Genesis, is the genealogy of one man. That man was Abram, through whom God gave to the world Christ and the Bible. But that will come in our next lesson.

In closing our study for today, we want to see clearly, my friend, that God always has offered sinful man abounding grace. Man failed God at Babel; and God had to judge sin, to thwart man's further progress in rebellion and iniquity. Yet He ever makes "the wrath of man to praise him." And out of the nations, which had their beginning as a result of sin, He called one man to be the father of *one* nation, through whom He has blessed all men in *every* nation who would accept His gift of eternal life. How good is our God! And how wise are His ways with His frail, sinful creatures!

Do you know Him as your Friend? Do you know His Son, who came from Abraham's nation? He is the Living Word of God, of whom the written Word speaks. And He is the only Saviour from sin and eternal woe.

My unsaved friend, "believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Put your faith in the Christ of God, who is "no respecter of persons," but offers eternal life to all men "*in every nation*" who will believe in Him for "remission of sins" (Acts 10:34, 35, 43).